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... THE ...

CONVERTED

CATHOLIC

MONTHLY.

JAMES A. O'CONNOR,

PUBLISHER.



142 West 21st Street,

NEW YORK.

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OUR FREE LIST.

Among the subscribers to THE CONVERTED CATHOLIC are many well-to-do Christians, and many also upon whom the "hard times" have pressed severely. One of the latter writes under date of July 12:

"Enclosed please find money order for one dollar to renew my subscription. I should have sent this before, but I have had very little work this last year. From June, 1896, to the present time I have had only twenty-three days work. But notwithstanding the difficulty of keeping our heads above water we would not like to be without THE CONVERTED CATHOLIC. May God bless you in your good work."

The letter is signed by husband and wife. Many similar letters have come to us recently. It would give us great pleasure to place these names upon our free list until times get better. The friends who have been blessed with abundance can be partakers of this pleasure by helping our free list, which is already very large. For \$1.00 we can send the magazine to two persons for a year, and for \$5.00 we can send it to twelve persons. Every month we send out hundreds of copies not only to Roman Catholics and priests, but to most worthy Christians who read the magazine with pleasure and profit and then loan it to neighbors.

BIBLE REASONS WHY WE ARE PROTESTANTS.

BY

REV. JOHN HALL, D.D., LL.D.

Pastor Fifth Ave. Presbyterian Church, New York.

16mo, 32 pages, printed on fine paper, with a Portrait of Dr. Hall. A most useful tract for distribution in Missions and Sunday Schools. Price, 5 cents; packages of 10 copies 30 cents: 50 copies \$1.00: 200 copies \$3.00.

CHRIST'S MISSION

A Missionary Society known as Christ's Mission is now pushing forward the work for the conversion of the Roman Catholics that Rev. Mr. O'Connor has been conducting in New York since 1879. The growing importance of the work required a building where all the departments could be concentrated. This was accomplished in May 1891 when the present commodious building, 142 West Twenty-first street, New York, where the work is now carried on, was purchased.

Half the purchase money was paid on taking possession, and frequent payments have since reduced the debt until now it amounts to only \$7,000. An appeal is now made to all Christian friends who are interested in the work to pay off this amount, and thus relieve the Mission of this burden. The property is held by a Board of Trustees—Messrs. Jas. B. Gillie, Wm. Campbell, Andrew Neil, Rev. J. Stanley D'Orsay and Rev. James A. O'Connor. Contributions for the payment of the debt can be sent to them, or to the Treasurer, Mrs. William Campbell, 18 West 70th street, New York, or to the Secretary and Pastor of the Mission, Rev. James A. O'Connor, 142 West 21st street, New York.

FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, May 1887, the sum of \$—— to be applied to the uses and purposes of said Mission.

.. THE ..

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

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EDITORIAL NOTES AND COMMENTS.

A ROMAN Catholic priest, who is also the editor of a Roman Catholic paper, recently received from another priest a copy of THE CONVERTED CATHOLIC with the request to publish in his paper a scathing criticism of the magazine and its editor. This the priest-editor refused to do until he could learn something definite about the work which THE CONVERTED CATHOLIC advocated and what manner of man its editor was. To obtain this information he called at Christ's Mission last month with the result that, as he said, his article will be different from what his brother priest expected. The Paulists and Jesuits would like to know who this priest-editor is, but we respect the confidences of such men, and make no mention of their names until they come out openly and declare their honest convictions, as the Paulist, Mr. McGovern, has done. He had attended the services in Christ's Mission many times before he was convinced of the truth of the Gospel preached there. When the Holy Spirit showed him the truth he boldly confessed it.

We have recently received several letters from priests who are anxiously inquiring for another, better and happier way of life than they can find in the priesthood. They have lost faith in the Roman Church, but they do not know

what to do if they leave their positions as pastors.

We hold out every encouragement to those priests, and tell them to put their trust in the Lord God, who will bless everyone who seeks the light of truth in the name of Jesus Christ. Some of those priests are preaching the evangelical sermons which they find in THE CONVERTED CATHOLIC.

A large number of priests would leave the Church of Rome if provision could be made for them for a time until they get accustomed to the new life in which their lot may be cast. Christ's Mission is doing all that is possible to help such men.

Mrs. Mary Grant Cramer's Address.

There could be no better reading for priests or others who need to learn what Christian experience is than Mrs. Cramer's address which we publish on page 227. Faith in Christ and complete, unreserved trust in His promises will make anyone as happy a Christian as this distinguished lady is. Her prayers for her brother, General Grant, were answered in full acceptance of Christ as his Saviour. It was characteristic of the great General that he should be reserved in relating his religious experience, but there is no doubt that he was a firm believer in the Son of God as his Saviour.

The Converted Paulist's Excellent Article.

The article by Mr. McGovern, formerly a member of the Paulist Society, will be read with interest. If all the Paulist Fathers knew their Bible as well as he does they would become Protestants as he has done. We commend his clear, convincing and Scriptural "Reasons for Leaving the Roman Catholic Church" to all Roman Catholics, and especially to the Paulist Fathers, Elliott, Doyle, McMillan and others who seek to delude Protestants by entreating them to enter the Roman fold. Their own people, even their brightest theologians like Mr. McGovern, are leaving them in large numbers, and the few deluded Protestants who go over to them, even though they carry wealth with them, are poor compensation for the loss of such men as this talented, devout theologian.

Mr. McGovern is not yet thirty years of age. He was born in California, and entered the Paulist Society several years ago. After completing his studies for the priesthood at the Catholic University, Washington, D. C., his mind and heart rejected the Roman dogmas. Last year he first came to Christ's Mission, and since then he has been the most enthusiastic follower of the teachings of the Bible as expounded at the Mission services. The substance of his article was contained in a lecture which he delivered at the services in Christ's Mission Sunday evening, June 13, 1897, when there was a large audience in the Mission chapel to hear him. All were delighted with his earnest manner and familiarity with the Scriptures. Mr. William Campbell, an Elder in Dr. John Hall's Church and one of the trustees of Christ's Mission, was present at the service, and he warmly congratulated Mr. McGovern on his eloquent address, and predicted a bright future for him in the Christian ministry. It is Mr. McGovern's intention to prepare for the minis-

try, and our earnest hope is that our gracious God will open the way for him in such a career. He has our full confidence as a truly converted man, and we agree with Mr. Campbell, that he can be a useful minister of Christ.

A Converted Catholic Honored.

E. L. Godkin, editor of the *New York Evening Post*, has received the distinguished honor of the degree of D. C. L. from Oxford University, England. Dr. Godkin is the son of an Irish Roman Catholic gentleman who was well known in literary circles in Dublin forty years ago. The elder Godkin became a Protestant in Ireland, and the son has continued sound in the Protestant faith. The *Evening Post* under Dr. Godkin's direction is one of our foremost metropolitan journals. Its character has always been high, and its editors, from the days of William Cullen Bryant, the poet, to the present time, have been foremost in literature and general information.

Converted by Reading the Magazine.

The following letter was received from a subscriber in New York State, who says on renewing her subscription:

My copies of *THE CONVERTED CATHOLIC* are handed, through a friend, to a young Roman Catholic girl sixteen years of age who says that when she is grown up she will leave the Roman Church. She has been several times lately to one of the Protestant churches here, and with the knowledge and consent of her mother who, when remonstrated with by some of her Roman Catholic friends, replied that she believed she was able to look after her own family.

Mrs. T. E. K.

Several other cases of conversion have come to our knowledge where the first impulse to search the Scriptures was received from reading *THE CONVERTED CATHOLIC*. The Holy Spirit will convict, convince and convert every honest, inquiring soul.

EXPERIENCES OF A CHRISTIAN LIFE.

BY MRS. MARY GRANT CRAMER.

AT the services in Christ's Mission Sunday evening, May 30, Mrs. Mary Grant Cramer delivered an address on "The Experiences of a Christian Life," which was listened to with the deepest interest by an audience that completely filled the chapel. Mrs. Cramer, though a charming speaker, is seldom heard in public. She is a member of the Women's Christian Temperance Union, and is sometimes heard at its meetings. It was a great privilege to hear her at Christ's Mission on this occasion. She said:

Dear friends, experience is a great teacher to those who are willing to be taught, and alas! to those also who are not willing. It is a great educator, a character builder that unconsciously influences the life of every one. We are slow to learn; even the animal creation is quicker to learn than we are.

We should follow the leadings of our Heavenly Father who gives us many lessons, and sometimes severe ones; and they are often very necessary. Being is more than doing. Isaiah gives us a description of the Seraphim which had four wings for devotion and two for service. Being must come in advance of doing. Doing relieves the mind, but being is the preparation for doing.

We have reason to believe that Paul went to Arabia for three years, and there he was taught of the Holy Spirit. This was necessary before he would be ready for his work. Peter had to undergo a preparation that transformed him from a timid disciple into a brave one, and his life culminated, it is said, in the cruel death of the cross. He was not willing to die in the same position as his Saviour. It was too great an honor.

Dear friends, I feel timid in speaking to you of such a personal matter as my Christian experience, but if it be for the glory of God (and I know it is), and for the good of souls to give a reason for the hope that is in us, surely we should be willing to testify to the goodness and love of God and our Saviour Jesus Christ. I do it with humility, for it is so long since I was converted I should be a great deal more advanced in the Christian life.

In my childhood I used to be very much interested in reading Sabbath school books, though this reading was like the seed sown on rocky soil. At the age of fourteen I united with the Methodist Episcopal Church, and continued to be a member of the Church in what I fear was in an unconverted state until I was grown up. During that time I often felt that I would rather not have been in the Church; and if I died in that state I did not know that I was prepared for heaven.

I thought as I was coming from church one day that I did not get any benefit by attending the services, and I was not satisfied. I was afraid to die, I was afraid to delay. As the Psalmist said, the fear of the Lord was the beginning of wisdom with me. Then being under deep conviction I resolved that I would seek the Lord. I attended camp meetings for this purpose, and when the invitation was given to go to the altar I went; and I felt I was really seeking the Lord. The second night of the meeting I told the workers that I was seeking salvation and wanted an interest in their prayers. Oh, it is glorious to confess Christ before the world. If I had remained longer in prayer that evening I believe I should have been converted. The following day I attend-

ed camp meeting again, but my mother and sister came for me, and instead of going to the aftermeeting I returned home with them. Perhaps God saw I needed discipline. As we drove out of the grounds and the gate closed behind us I felt as if the gate of heaven had closed on my soul. I was under deep conviction, and I said I would cherish these convictions as the apple of my eye. I found it much harder, however, to find the peace of God in the whirl of social life at home than when at the camp meeting. Day after day I would retire and read the Bible. (In fact I would not read any other book for fear it would divert my thoughts.) I did not tell others the state I was in. Perhaps it would have been better if I had consulted my friends. There were many difficulties that arose before me. I thought my case was different from others.

Many things came up before my mind, and I thought I would have to give the whole thing up. But I knew the question should be settled, and for all time. There were little things that needed to be given up. Grudgingly I yielded those points one by one. Still I was not converted, and other difficulties arose. These I also grudgingly yielded. I read the Bible and studied the hymn book, and I made some of David's Psalms my prayer, and asked God to hear them as the prayer of my heart.

In the West, where we resided, we had a great deal of company, and though the friends who called were very interesting, they did not talk about religion. This contest went on in my soul week after week and month after month until seven months had passed. Some of the difficulties that lay in my way were that if I ever was converted I must love to read the Bible, and I thought I could never like reading this Book so as to love it; it seemed so peculiar to me.

Another difficulty was that I thought I should have to talk to people about their salvation, and if they gave me a rebuff, that would almost kill me. Then came the word, "Faith without works is dead."

Finally I yielded up all these things, and the Lord took me as I was, hesitating, blundering, but yielding. One day when sitting near the fireside my sister said, "Oh, Mary is crying. Oh, no, she is laughing." I felt full of joy that God was going to receive me as His child. But something happened that threw me back again, but I was determined to persevere in seeking the peace of God and finding rest for my soul. I went up to my room and threw myself on the floor and wept. I could not pray at the time; it seemed to me impossible to do so. For a time I felt I was lost, but, thank God, I was not long in that state of mind; God's promises were awaiting me. When there was a revival in our church I attended the meetings expecting a blessing. One night when a person spoke to me about the happiness of being a Christian, my heart responded to the appeal, and I felt I had passed from death to life.

I remember one Sabbath afternoon when I had a headache and retired to my room. As I lay down I began to pray, and I felt that God would accept me if I would surrender my will. There was nothing else to prevent my conversion. I was in a peculiar condition. Our house had been a home for ministers, and I had gone to church and prayer meeting regularly, and yet I had not become a Christian. Well, I said, I will give up that form of self righteousness and be willing to be converted in God's own way. Just as soon as I said that in my heart I found such a peace as I had not experienced before. I had been concerned about my sins, but at that moment something seemed to say to me, "Why, Jesus is bearing them for you."

The next morning when I awoke I knew I was converted to Chtist. I was so wonderfully happy that I regarded myself with amazement. The day was April 27, 1863, the forty-first birthday of my brother, who was then in the thick of the battle for our country's preservation. Even at that moment my thought was for him, and I said, "Why was he not converted; he has so much more influence than I, and could advance the cause of God so much more." Then something seemed to say to me, "Your conversion has something to do with your brother's." From that moment I realized I must pray for his salvation, and I felt that his conversion would take place in due time.

That was a wonderfully happy day to me. Among other experiences I soon found it was not hard to speak about religion to others. That very day an old man came to see us and I spoke to him and urged salvation on him. It seemed as if the happiness of years was concentrated into a few hours. I looked out of the window and the dew drops on the grass were like diamonds. I said, "Is nature so beautiful, or is it only my imagination?" Thus I went on day after day taking pleasure in speaking to others on the subject of religion. I told one young lady it made me so much happier to know I was converted, and she said, "I believe it, because you look happier." One morning while sewing I thought it was my duty to put aside my work and visit a young lady who was in trouble about her soul and speak some comforting words to her. When I visited her I found with her another lady who was speaking very disrespectfully of the Christian religion, and my testimony was needed to correct the evil that might be done.

For three months I was very happy, until I began to think that I might lose this peace, and then a cloud came over my spirit. For a moment it seemed as

if I should lose faith, but I went to God in prayer and He restored to me His peace. Everything in life was more beautiful than before. The church services seemed to me to be different. As I went to church with my mother I felt that every step I took brought me nearer to heaven, and during the services God took possession of my soul. On one occasion a friend who sat beside me perceived that I was very happy, and I told her I was almost too happy to contain myself. Joyfully she responded, "Praise the Lord."

When a lady who wished to visit us sent word that she was afraid I would talk religion to her during the visit, Satan tempted me, and I said I would not be the means of keeping anyone away from our house on account of my religious convictions; so I agreed not to speak to her about religion during her visit. My soul was troubled at this surrender of my faith to the conventionalities of society. I felt as if God had left me just as a person walks out of a room. It was not until I was laid upon a bed of sickness that the joys of salvation returned to me.

God's promises are sure. He gives His people something that the world knows nothing of. This is especially true during times of trial and difficulty. Then He comes to us in sustaining love. In my own case friend after friend has departed, until only my sister and myself remain, but the presence of the Lord has comforted us, and my faith grows stronger and my love for my Saviour becomes deeper day by day.

I remember once receiving a letter that disturbed me very much. It was from an office seeker, and I thought if he did not get the appointment he sought he would become an enemy and would try to do harm. In my perplexity I opened my Bible and I turned to that passage, "The Lord is at hand," and that sentence comforted me. I said,

"that is what I want," so I closed the Bible and retired and slept sweetly that night. I never read that letter in full, but kept it for seven years and then burned it. Talk about a woman's curiosity. I never had curiosity enough to read it. I take the Lord's promises in times of trouble and He sweetly sustains, comforts and refreshes my spirit. I think I was somewhat inclined to lean on my friends and trust in them too much. But I prayed the Lord for strength to lean on Him alone, and He removed all props. When my husband was appointed Minister of our Government to European countries he used to preach, for you know he is a Methodist preacher, and would testify for the Saviour as opportunity offered. This was not always easy, for in diplomatic circles one must be very circumspect. A foreign minister who called upon my husband on diplomatic affairs said to me, "We must not talk about religion." But it has always been my delight to speak of the love of God in Jesus Christ for all men. While at a European Court we had a visit from Lord Radstock, a godly man, and he preached six times in our parlors. It was a great pleasure to me to invite many people of rank to hear him. Altogether my experience in foreign countries was a happy one. I never missed an opportunity to testify for my Saviour.

I remember one evening when I was getting ready to attend a State ball in the King's Palace—for though I never danced, we had to go to such assemblies in our official capacity—I prayed to God to give me something to say for the glory of His name. When I entered the ballroom I sought a quiet place where I could lift up my heart in prayer, but I could not avoid hearing the tripping of the feet on the floor, and I found that a ballroom was the hardest of all places in which to pray. But, notwithstanding the court eti-

quette, which forbids anyone speaking to royalty until first addressed, I had an opportunity of speaking to one of the princesses that evening on the subject of religion, and our interview has left a happy memory in my mind, for I found her interested in the religion of Christ, which, I told her, had done so much for me in giving me full assurance of salvation through His blood.

We cannot over-estimate the value of our opportunities for usefulness in the service of Christ. We should constantly seek for opportunities to do something for our blessed Master who has done so much for us. Let us guard against lukewarmness in His service. While living abroad I used to think what joy it would give me if I could only let our own people in this land of freedom see what privileges they enjoy. We have here a freedom and liberty that is not known in other lands. There people get into ruts from which they do not know how to get out. If we do not use our opportunities, especially for spreading the knowledge of the religion of Christ, they will be taken away from us and the enemy of our salvation will triumph. I praise the Lord that He has been with me in storm and sunshine, amid the trials of life as in the courts of kings and princes. I have found His promises true, and He has kept me in perfect peace. His Word, the Bible, is a letter addressed to me, bringing me daily good news.

I remember when my brother, General Grant, was ill I had an experience that I can only describe as a heavenly vision. It seemed to me that I received telegraphic messages from heaven. I had the conviction that his soul would be saved. I had read the words, "For the cause of Christ he was ill," and I applied them to him when I learned of his protracted illness.

One day while out walking in Scotland these words came to me: "Pray

that the Everlasting Arms may be beneath your brother." I prayed, and I heard in my spirit ear, "He is saved! He is saved!" It was my daily habit for years to pray for him that he might become a child of God through the redemption that is in Christ Jesus. In that distant land I had the assurance that he had fully accepted Christ as his Saviour; and then I caught myself praying for his recovery, that he might be a loyal soldier for Christ as he had been for his country.

When his fatal illness was drawing to a close we hastened home, and when we reached New York harbor we perceived the flags at half-mast. Every countenance wore a sad look, but my heart was at peace. I had the conviction that he was saved and was safe in the arms of Jesus. The words of my Saviour came to me, "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?" I believe what God says in His Word, and I believe in the teachings and guidance of the Holy Spirit, and therefore I had a firm conviction, a definite assurance, that my brother was saved and had been received into the home in glory, the mansions on high that Jesus has prepared for those who give Him their hearts and love Him.

If we believe in Jesus, if we trust in Him, if we give Him our heart's love, He will sustain us in the time of trial and give us consolation that the world knows not of. How good my God was to me a few years ago when my only daughter was seized with a fatal sickness. The morning she passed away I could only repeat, "Even so, Father, for so it seemed good in thy sight." This comfort is not given to the worldly-wise who mourn without hope, but it is given to all who abide in Jesus. All who endure suffering and bear sorrow in a Christ-like spirit receive comfort from Him who has borne our sorrows.

He will wipe away the tears from off all faces. If we learn the lessons God gives us as we go on in life's journey they will be of inestimable value to us. We can be of service to others by comforting them in their trials. It was to comfort us by delivering us from the misery of sin that our Saviour endured such suffering on the cross. He invites all who are heavy laden to come to Him, and He will give them peace and rest. I have found by personal experience that His promise is true. "Learn of Me," He says. Let us cast all our care upon Him, and He will make us sharers in His glory. We shall be like Him. Day by day He is with us here, and when our work on earth is done we shall be with Him in everlasting glory. May our Heavenly Father bless this Mission and the minister who presides over it so faithfully and zealously amid many difficulties. May our dear Lord use this little talk for His glory and the salvation and sanctification of souls. May His blessing be with you and His spirit be revived within you. Amen.

SERVICES IN CHRIST'S MISSION.

JAMES A. O'CONNOR, PASTOR.

BESIDES the services on the Lord's day, daily conferences are held at the Mission which are most prolific in good results. These meetings are not formal gatherings duly announced and for which preparation is made in advance. They are held whenever the inquirers call, both day and evening, and instead of preaching by one person the conference is a general meeting in which all present take part. The Roman Catholics usually have many questions to be solved, doubts to be cleared away, difficulties to be overcome, and spiritual longings to be satisfied. It is a great happiness to confer with such inquirers and lead them out of darkness

intolight. Frequently Christian friends bring their Roman Catholic acquaintances to the Mission, and the explanations of the differences between Romanism and evangelical Christianity are as helpful to them as to their Catholic friends. In this respect the results of these conferences are valuable. Protestants learn how to converse with Roman Catholics on religious subjects with intelligence and without exciting controversy. The more these questions are discussed in a Christian spirit the greater will be the results in the salvation of souls and in the knowledge of the truth.

In June a young man, a devout Christian, a member of the Fourth Avenue Presbyterian Church, of which the Rev. Dr. John R. Davies is pastor, called at Christ's Mission to talk about a friend of his, an intelligent Roman Catholic youth in whom he was interested. He was told to bring his friend with him the next evening; and when they came to the Mission there was a very happy meeting, for the young Catholic had all his difficulties solved and all his doubts removed, and then and there he resolved to follow Christ and serve Him alone. In the near future he will apply for admission to the Fourth Avenue Church, though, as he says, he shall always regard Christ's Mission as his spiritual birthplace. Many other conferences have been held with this young man, and he has attended the services in the Mission, where he has met many other converts whose experience has been similar to his own.

The Protestant gentleman who first brought him to Christ's Mission is in business in this city, but as a result of the conferences held in the Mission he has resolved to devote himself to missionary work in the foreign field.

Sunday, June 20, Pastor O'Connor preached morning and evening in the Church of the Strangers, of which Rev. Dr. D. Asa Blackburn is pastor.

CONVERTS FROM ROME.

OUR recent English exchanges bring the good news that another priest has come out of Rome and has been received into the Church of England. In that country there is an open door for priests who wish to unite with the Episcopal Church. No reordination is required, and many of the prayers that are read and the rites observed in the service are adaptations from the Roman form. The Pope cannot deny that his priests who go over to the English Church have valid orders, as he has done in the case of ministers ordained by Anglican bishops. It is a flimsy pretext on his part to deny the validity of Anglican orders when so many of the clergymen of that Church had been priests of his own Church. There is an Archbishop in this country, Vilatte, who lives in Wisconsin, who has been as validly consecrated as any bishop under the Pope's jurisdiction, and he would consecrate any fit man a bishop who hankers after such "orders." Archbishop Vilatte calls himself an "Old Catholic," but he has no connection with the Old Catholics of Germany. In a future issue we shall give an account of the manner in which he obtained his "orders." Meantime we hope many priests will renounce Popery and become ministers of the Gospel, with orders received from Christ himself.

The following extracts from letters of converts will be read with interest :

BROOK VILLAGE, NOVA SCOTIA, }
July 9, 1897. }

Dear Brother O'Connor :

I want to tell you that the Lord is blessing me wonderfully ever since He opened my eyes to the errors of the Church of Rome. I was born and brought up in that Church, and lived in it so long that I praise the Lord every day that I have been at last delivered from

it. I was thinking to-day [as I read your magazine that there is no power on earth that can lead a Roman Catholic out of the darkness of that system but the grace of God through His Holy Spirit. I speak from experience in this matter. May God help you and bless you in your efforts to lead poor blind souls to the truth as it is in Jesus. I remain yours in the love of Christ,
EDMUND MARR.

—
NEW ORLEANS, LOUISIANA, }
July 12, 1897 }

DEAR SIR :—I have just read for the first time a copy of THE CONVERTED CATHOLIC, and I am so well pleased with it that I send my subscription for one year. I am very much interested in your work, for I was also a Roman Catholic, and by the grace of God have been brought out of the darkness and superstition of that Church. I send you a tract which I have translated from the French. May God bless you in your work and may you, through His power, bring many poor souls out of darkness into the light and truth as it is in Jesus.
MRS. M. M.

—
It is significant of the spiritual tone of these letters (and many others that we receive from converted Catholics) that they close with the same blessing and with sympathy for those who still remain "in the darkness of Romanism." Only those who have been brought to "the light as it is in Jesus" can fully understand how dark, dismal and dreadful is the religion of Rome with its cold statues, lifeless pictures, fictitious purgatory, and scoffing, absolving machines in the persons of priests. We ask our readers to pray for the conversion of the people who are the victims of the greatest delusion that God ever permitted on the earth. "Come out of her, my people," saith the Lord.

CONVERSIONS IN FRANCE.

NEW HAVEN, CONN., }
July 15, 1897. }

DEAR SIR :—In reading the eighty-third annual report of the American Baptist Missionary Union, I came across the work in beautiful France. There are eighteen churches supported by this union in France, and last year they baptized 162 persons, the greater part of whom were Roman Catholics.

These workers look for great blessings, although they say it is very difficult to make the Roman Catholic people understand the free Gospel of the grace of God and the forgiveness of their sins through Jesus only. They find whole villages of unbelievers through the bad conduct of the priests, who have destroyed their faith. Among such there is indifference to all religious service, and in scores of villages there is no longer a representative of the Church of Rome. These Protestant workers also conduct funeral services where the priests refuse to do so, and many have been converted on their death beds. Five and six families in a village would leave the errors of Rome and attach themselves to the Gospel; and many others who have not yet received the light attend the meetings with much interest and listen to the Bible. Their prayers go up to God that their labor might be blessed in that Roman Catholic country, and I cannot but join with them in prayer, I having been a Roman Catholic myself, to whom God in His great love has revealed Himself and has forgiven my sins through Jesus His Son. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. vii. 25.)

MRS. J. WAAS.

THE CONVERTED CATHOLIC will be sent to New Subscribers for eight months, beginning with the May number, (May to Dec. 1897) for 50 cents.

Expounding the Way of God.

BY REV. JAMES A. O'CONNOR.

Text, Acts xviii., 24-26: "A certain Jew named Apollos, an eloquent man, mighty in the Scriptures and fervent in spirit * * * began to speak boldly in the synagogue: whom, when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."

It might seem strange at first sight that an eloquent man, one learned in the Scriptures and instructed in the way of the Lord, should listen to such humble people as Aquila and Priscilla, working people, who had not much time for study or culture. How could they expound the way of the Lord more perfectly to this learned man? We learn in the beginning of this chapter that the Apostle Paul, after he had preached to the Athenians, went to Corinth and there found some disciples, who took him to their homes and procured employment for him. They were tentmakers, and he was of the same craft, and he worked diligently at his trade to earn his living.

It was in the sweet communion of domestic life, and in the conversation that took place during the hours of labor that Aquila and Priscilla learned from him the way of the Lord more perfectly.

In that home of working people at Corinth there was a communion of the saints that continually led to communion with Christ, deeper and fuller than ordinarily attends great preaching services, where the seed of faith is sown and the reason and emotions are moved to accept divine truths. It is this personal union that must be sought after by every one who believes that Jesus is the Son of God. He must be a Saviour to each one individually, a personal Saviour, who not only saves us by washing away our sins by His own blood, but abides in us with

all His divine power, strengthening us in the hour of temptation, upholding us in our good resolves, walking with us step by step in life's journey, bearing with us the yoke of our mortal existence, continually blessing us with new visions of the world beyond, where we shall be like Him, and leading us daily to know the way of God more perfectly.

The more perfect way of God is within the reach of all Christians, and it is the duty of all who walk therein to make it known to those who "know not Christ." It is not necessary to be orators like Paul or Apollos; nor is it required to be set apart for the ministry to be an exemplar and teacher of the more perfect way. Aquila and Priscilla had learned it from Paul, "who had seen Jesus." But though we cannot, while in the flesh, converse with Paul or the other Apostles, yet we have his and their testimony of Jesus, by which we know all things concerning Him, as far as such evidence can go. But we have a greater testimony than theirs, nearer and sweeter because more personal to each one of us—"the Spirit beareth witness with our spirit that we are the children of God." We have this personal knowledge coming directly to our own minds and hearts. We know by personal experience in whom we believe—His love is shed abroad in our hearts.

This knowledge of the more perfect way of God we can communicate to others, and it is our duty to do so, whatever be our rank or condition in life. It is the privilege of every Christian to be a missionary of the Gospel, a messenger of the good tidings of salvation to all within reach who are ignorant of the way of God. Growth in grace and holiness will follow every effort to expound the way of God more perfectly, and the Lord of the harvest will water the Gospel seed and bring forth fruit.—*N. Y. Mail and Express*, June 19, 1897.

Nuns Begging in Saloons.

We have frequently referred to the scandal and shame of the Roman Catholic nuns of various religious orders who frequent the saloons and low dives of all our large cities begging for their convents, asylums and other institutions. It is a significant fact that these nuns never visit hotel barrooms or the more pretentious places where intoxicating drink is sold. The proprietors and patrons of those places would not tolerate beggars, male or female, in their establishments, any more than would dry goods men or other merchants. Only in the lowest and most disreputable resorts can the nuns be observed plying their trade. There they will invariably find graduates of their parochial schools, convents and asylums.

In New York City there has been an impression of late years that the number of nuns begging in saloons had been considerably reduced. But this is a mistake. They are as numerous as ever, this army in black, with sad faces and outstretched palms, these "holy sisters" who claim to be the "spouses of Christ" while engaged in a most disreputable business. They do not visit the saloons and dives to reclaim the erring or call sinners to repentance, or even to exhort the drunkard and the street-walker to abandon their evil courses. They do not tell the unfortunates assembled in those places the story of Mary Magdalene and bid them go and sin no more. No. They do not tell them of the love of God for sinful men and women, and that there is mercy with the Lord for everyone who repents of sin and turns to the Saviour Jesus Christ, whose blood cleanseth from all sin. Not a word of religion passes the lips of those nuns in the barrooms which fill their treasury.

THE CONVERTED CATHOLIC has called attention to this subject so often that

we thought the decent men and women in the Roman Catholic Church would protest against this scandal and shame inflicted on their Church by these begging nuns, who visit those vile places for the sole purpose of collecting money. But it appears that the evil is too great for the respectable element in the Roman Catholic Church to grapple with it. As a consequence the decent Roman Catholics who think for themselves are leaving the Roman Church to worship God with other Christians in the various Protestant churches. They do not wish to associate with divekeepers and nuns who make their living by trafficking in misery, vice and sin. The money the nuns receive in the saloons is the price of blood, and is watered by the tears of the heart-broken wives and ragged children of the drunken and profligate wretches who support those dens of infamy.

That our readers may see we do not exaggerate the evil occasioned by those begging nuns and the large revenue they derive from this "blood money," we copy the following item that appeared in the editorial page of one of our most respectable daily papers, the *New York Press*, in its issue of June 23, 1897:

"SISTERS OF CHARITY.

"Once every two weeks the Sisters of Charity visit the barrooms of New York soliciting alms. The cashiers in these places have received instructions from the proprietors to contribute something at each visit. They go in pairs, and I have never heard one ask for a cent. The hand is silently held out, the coin is dropped in and the Sisters withdraw. I have never known one to be insulted or even offended, yet they enter the lowest dives in the city. The average sum received is ten cents. When we had 8,000 barrooms their contributions to charity amounted to \$20,800 annually."

DEATH OF DR. MASON GALLAGHER.

THE Rev. Mason Gallagher, D. D., who died in Brooklyn July 5, was one of the dearest friends of the Editor of THE CONVERTED CATHOLIC. He wrote much for this magazine, his articles on "Was the Apostle Peter Ever at Rome?" running through more than one volume. They were afterwards published in book form with the same title. The work has been commended as the best on the subject by any writer.

and his studies had led him to see that Rome's claims were based on false pretences. He refused to enter the priesthood and came to this country, where he embraced the Protestant faith. He fought in the war of the Revolution, and married into one of the leading families of New York. Dr. Mason Gallagher often referred to his grandfather as a distinguished converted Catholic. The military spirit, equally with the relig-



REV. MASON GALLAGHER, D. D.

Dr. Gallagher was a minister of the Reformed Episcopal Church, in the organization of which he had taken a leading part. He was born in New York City in 1821. His grandfather, Bernard Gallagher, was a Roman Catholic, a native of Donegal, Ireland, and had been educated for the priesthood. But as the day of his ordination drew near he could not take upon himself the obligation to preach doctrines which he did not conscientiously believe. He was a man of superior endowments,

characterized the Gallagher family. George Gallagher, Bernard's son and Mason's father, fought for this country during the war of 1812, and when the Civil War broke out in 1861 Mason Gallagher served as chaplain. He was educated for the ministry of the Protestant Episcopal Church at the General Theological Seminary in this city. Among his classmates was Father Walworth of Albany, who some years afterwards went over to Rome from the Episcopal Church.

THE CONVERTED CATHOLIC.

Dr. Gallagher occupied distinguished positions in the Episcopal Church until in 1873 he followed Bishop Cummins in the formation of the Reformed Episcopal Church. He was a man of great learning and eloquence, and the author of many works of permanent value relating to church history and theology. He was a charming man in social life, and we shall miss his genial presence in the office of THE CONVERTED CATHOLIC, which he used to visit frequently until incapacitated by illness.

The Rev. Dr. J. M. Buckley says in an editorial in the *Christian Advocate*, July 15, which was headed, "A Forceful Personality:—"

"The Rev. Mason Gallagher was a man of much more than ordinary intellectual ability, of great facility in the use of good English, and when roused, unusually eloquent. He was also witty in the best sense of the word, never trying to sting, but able to stimulate. When the president of an international convention of the Young Men's Christian Association introduced him to the great audience, he said, 'I have now to introduce you to Dr. Mason Gallagher, whom I heard once when he was more eloquent, it seems to me, than any man to whom I ever listened.' Mr. Gallagher began: 'Mr. President and ladies and gentlemen, if I was ever eloquent under any circumstances, it was when I had not an introduction of that nature.'"

The Rev. Dr. H. S. Hoffman says in the *Episcopal Recorder*, July 15:

"Dr. Gallagher's personality had its marked attractiveness. How warmly he always met men! How quickly the names of persons to whom he was presented suggested incidents, and thus in many instances at once were established the most friendly relations! What humor and often sparkling wit characterized his conversation! How simple and

unaffected his manners! What sweet power he possessed at the altar of family worship! How he loved our Church and desired its spread! How his heart's longing was that it might be kept pure and become an agency for advancing the Gospel of the Son of God!

"We mourn his death, while we yet feel that the loss of such men is but enriching our Church, which is thus laying up treasure above where Christ is! How our tenderest sympathy goes out to that beloved woman who, for so many years, was spared to walk with him on life's pathway, and who so faithfully watched him in sickness, and so gently smoothed his dying pillow. "Mark the perfect man, and behold the upright, for the end of that man is peace."

The Beloved Dr. Harper.

From the Pittsburg *United Presbyterian* of recent date we take the following tribute to a beloved friend:

The report of the resignation of Dr. James Harper from his professorship in the Xenia Theological Seminary will be heard with regret. The responsible position he has held, the faithfulness he has manifested, the respect and affection of his many students have given him a secure and prominent place in our Church. His years of service entitle him to rest, but his friends can hardly believe that the professor is growing old. It is hoped that the Board of Managers will succeed in persuading him to recall his resignation, and that he will consent to retain his position as his health will permit. The whole Church, and not Xenia Seminary alone, will be affected by his retirement.

Dr. Harper has been for many years a dear friend of the Editor of this magazine. To know him is to love him. The respect and affection of his students have been shared by all who have the privilege of his friendship, and by none more ardently than the writer of this. We hope the beloved Dr. Harper will continue to be a blessing to his Church and the world for many years.

REASONS FOR LEAVING THE ROMAN CATHOLIC CHURCH.

BY JAMES T. MCGOVERN, A MEMBER OF THE PAULIST SOCIETY.

HAVING been a theologian in the Roman Catholic Church, I feel obliged to give my reasons for renouncing her dogmas and doctrines and cleaving to the Word of God as it is contained in the Bible. "Prove all things; hold fast that which is good," is the Apostle's command. I have endeavored to obey it. Of course, I shall be called an apostate, a heretic and a renegade, but, "We ought to obey God rather than men." If my former friends and associates, the Paulist Fathers, wish to attack me, let it be with arguments from Scripture and not with vile epigrams. Nothing would please me more than to meet them in open debate.

THE BIBLE.

They tell us that only the Pope, bishops and priests have the right to read and interpret the Bible. But they are wrong. Let me quote from their own Bible; "Search the Scriptures: for you think in them to have life everlasting." (John 5, 39.)

"Search ye diligently in the Book of the Lord and read." (Is. 34, 16.)

"Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the Scriptures, whether these things were so." (Acts 17, 11.)

"Take unto you the helmet of salvation and the sword of the Spirit (which is the word of God)." (Eph. 6, 17.)

Besides these texts which command the reading of the Bible, allow me to quote a few of the many which condemn their method of following Councils, Fathers and traditions of men in preference to the Word of God.

"And in vain do they worship me, teaching doctrines and precepts of men. For leaving the commandment of God,

you hold the tradition of men." (Mark 7, 7-8.)

"Why do you also transgress the commandment of God for your tradition?" (Matt. 15, 3.)

"Beware lest any men cheat you by philosophy and vain deceit; according to the tradition of men, according to the elements of the world, not according to Christ." (Col. 2, 8.)

Furthermore, witness the papal bulls condemning the reading of the Bible—one by Gregory IX., in 1229; one by Gregory XII., in 1824; another by Pius VIII., in 1829; and two by Pope Gregory XVI., in 1832 and 1844. Pius IX., in one of his infallible bulls, declares the Bible a dangerous and heretical book, and that the faithful are damned if they read it.

Now whom shall we obey, God's revelation or man's innovation? Certainly the former in spite of any opposition from the latter. The teaching body of the Church of Rome declared that the Bible is too obscure for the ordinary laic to understand it, and therefore they must step between God and His children as interpreters. Nothing could be more groundless and absurd than this presumption, for the Bible is but the record of God's dealings with men in all conditions of life, from the king on the throne to the humblest workingman. In the New Testament we have the sayings and doings of the simplest of men—Christ and His apostles, who preached in plain language to plain, simple people. The Bible is the witness of their thoughts and words. Where then the obscurity? And what need is there of interpreters? Hear the Bible itself:

"And if our Gospel be also hid, it is hid to them that are lost: in whom the god of this world hath blinded the

minds of unbelievers ; that the light of the Gospel of the glory of Christ, who is the image of God, should not shine unto them." (2 Cor. 4, 3-4.)

"At that time Jesus answered and said, I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones." (Matt. 11, 25.)

"Thy word is a lamp to my feet, and a light to my paths." (Ps. 118, 105.)

"I am not ashamed of the Gospel. For it is the power of God unto salvation to every one who believeth." (Rom. 1, 16.)

PAPAL INFALLIBILITY.

The Roman Church also asserts that the Pope is the successor of Peter. Who appointed Peter head of the Church? Certainly, not Christ, and surely not himself. If we turn to Matt. 16, upon which the Roman Theologians base this doctrine, we shall find nothing establishing their claim. In this Scripture the Lord simply congratulates Peter and declares that His Church is founded on the rock of His own Divinity and not on Peter. Besides the Scriptures declare that Christ alone is the head :

"And he hath subjected all things under his feet ; and hath made him head over all the Church." (Eph. 1, 22.)

"And he is head of the body, the Church." (Col. 1, 18.)

"Because the husband is the head of the wife: as Christ is the head of the Church." (Eph. 5, 23.)

The Son of God warned His apostles and disciples in the following words :

"But be you not called Rabbi. For one is your master, and all you are brethren. And call none your father upon earth: for one is your Father, who is in heaven. Neither be ye called masters: for one is your master, Christ. He that is the greatest among you shall be your servant. And whosoever shall

exalt himself shall be humbled: and he that shall humble himself shall be exalted." (Matt. 23, 8-12.)

"But Jesus, calling them, saith to them: You know that they who seem to rule over the gentiles, lord it over them: and their princes have power over them. But it is not so among you: but whosoever will be greater, shall be your minister. And whosoever will be first among you, shall be the servant of all." (Mark 10, 42-44.)

And nowhere in Peter's Epistles do we find any reference to his headship, but we do find that he speaks of Christ as the head, the Chief Shepherd and foundation stone: "Unto whom coming, as to a living stone, rejected indeed by men, but chosen and made honorable by God." (1 Peter 2, 4.)

And Paul writes thus :

"For other foundation no man can lay, but that which is laid; which is Christ Jesus." (1 Cor. 3, 11.)

"Built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone: In whom all the building being framed together, groweth up into a holy temple in the Lord." (Eph. 2, 20-21.)

Furthermore, Peter styles himself an elder and prohibits lording it over the clergy. "The ancients therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: also a partaker of that glory which is to be revealed in time to come: Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily: Neither as lording it over the clergy, but being made a pattern of the flock from the heart." (1 Peter 5, 1-3.)

Then we know that James presided over the council of Jerusalem. Peter denied his master, which conduct is incompatible with the prerogatives of

foundation and head of the Church, and ousts the idea of Petrine infallibility. Now if Peter be not head, and possess not infallibility, and the popes are his successors, where is their claim to headship and infallibility? We know from history that some of the popes have been the most immoral, wicked and erring men of their time.

THE CONFESSIONAL.

The chief power of the Roman Church is the confessional. She uses it to keep the people in ignorance of the Word of God and her docile subjects. If a person begins to think for himself regarding the forgiveness of sins he is threatened with anathema; if he doubts the power of the priests to forgive sins he is held accursed. Now was auricular confession instituted by Christ and practiced by the Apostles? It was not. At the end of the second century, when a member of the Church sinned, he was bound to confess before the whole Church. In the fifth century Leo I. instituted private confession; and in the thirteenth century the Council of Lateran, convened by Innocent III., declared private confession an article of faith. Now what does the Bible teach? Does it declare that priests can forgive sins? By no means. Read the following:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity." (1 John 1, 9.)

"And behold, men brought in a bed a man who had the palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went up on the roof, and let him down through the tiles with his bed, into the midst before Jesus. Whose faith when he saw, he said: Man, thy sins are forgiven thee. And the Scribes

and the Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone? And when Jesus knew their thoughts, answering, he said to them: What is it you think in your hearts? Which is easier to say: Thy sins are forgiven thee; or to say: Arise and walk? But that you may know that the son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say to thee, Arise, take up thy bed, and go into thy house." (Luke 5, 18-24.)

"Come unto me all ye that labor, and are burdened, and I will refresh you." (Matt. 11, 28.)

"And he (the dying thief) said to Jesus: Lord, remember me when thou shalt come into thy kingdom." (Luke 23, 42.)

"And the publican, standing afar off, would not so much as lift his eyes toward heaven, but struck his breast, saying: O God, be merciful to me, a sinner." (Luke 18, 13.)

"I am he that blot out thy iniquities for my own sake: and I will not remember thy sins." (Is. 43, 25.)

History proves that bad priests have abused the power of the confessional. Even Roman Catholic theologians have acknowledged this, and the Paulist Fathers know that it is true. Human nature is the same in priests as in other men. Confession in the Roman Church requires the penitent to kneel before a priest, a man like ourselves. The Bible condemns such a practice.

"And it came to pass that when Peter was come in, Cornelius came to meet him, and falling down at his feet adored. But Peter lifted him up, saying: Arise, I myself also am a man." (Acts 10, 25-26.)

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me

these things. And he said to me: See thou do it not: for I am thy fellow-servant. . . . Adore God." (Rev. 22, 8-9.)

FORGIVENESS OF SINS.

Roman Catholic theologians lay great stress on the words of Jesus—"Whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained." But I ask, do these words mean auricular confession? Christ gave the apostles power to preach the Gospel, which, if received, forgives, remits and pardons; but if rejected, binds and retains.

"To him all the prophets give testimony, that by his name all receive remission of sins who believe in him." (Acts 10, 43.)

"Be it is known, therefore to you, men, brethren, that through him forgiveness of sins is preached to you." (Acts 13, 38.)

"Thus it behoved Christ to suffer, and to rise again from the dead the third day: And that penance [repentance] and remission of sins should be preached in his name among all nations." (Luke 24, 46, 47.)

From the context of John 22, 23, we gather that these words were addressed not only to the apostles, but to the men and women who were present. Hence all Christians have the same power. The Apostle James writes thus: "Confess your sins one to another, and pray one for another that ye may be healed."

TRANSUBSTANTIATION.

Another reason why I have withdrawn from the Roman Catholic Church and renounced her doctrines to accept the Bible way of salvation is that I could not believe in Transubstantiation. The Church of Rome teaches that Jesus Christ gave His real body and blood, soul and divinity to His apostles at the Last Supper, and that the priests of the Church daily repeat the same when they

celebrate the mass. Is there any foundation for this doctrine in Scripture? They maintain that the promise to give His body and blood is contained in the sixth chapter of John's Gospel. They also assert that if the Lord did not mean to give His body and blood He would have told His apostles so when they declared it was a "hard saying," but that He did not do so. Let them read John 6, 64: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." From this it is plain that He meant to give himself in a spiritual and not in a carnal sense. Hence their assumption is groundless. If we realize that Christ was about to leave His apostles and that He wished to make His last supper with them very striking, and the figure of spiritually receiving Him by faith, then all the Roman interpretations of this text are refuted. The Roman Catholic Church is not even Scriptural in its mode of distributing the Lord's Supper. For the priests receive under two species (the bread and wine), and the laity only under one (the bread). But in order to be Biblical Christians we must receive under both species: "And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples; and said: Take ye and eat: this is my body. And taking the chalice, he gave thanks: And gave to them, saying: Drink ye all of this: For this is my blood of the New Testament, which shall be shed for many unto remission of sins. And I say to you: I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new in the Kingdom of my Father." (Matt. 26, 26-29.)

Read also Mark 16, 22-25, and Luke 22, 19-20, and 1 Cor. 11, 23-25: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the night in which he

was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: for this is my body which shall be delivered for you; do this for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the New Testament in my blood: this do ye, as often as you shall drink, for the commemoration of me."

Then this ceremony is conducted in an unknown tongue contrary to the words of Paul: "Yet in the Church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."

Besides all this, there is but one High Priest of our salvation, the Lord Jesus Christ, who sacrificed himself once for all: "In the which will, we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and often offering the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (Heb. 10, 10-12.)

"Christ also died once for our sins, the just for the unjust, that he might offer us to God." (1 Peter 3, 18.)

"For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens: who needeth not daily (as other priests) to offer sacrifices first for his own sins, and then for the people's: for this he did once in offering himself." (Heb. 7, 26-27.)

The Roman theologians affirm that we are justified not by faith alone, but by good works. They would have our works merit salvation, as if Christ had not merited it. Paul says: "By grace ye are saved through faith." Grace on God's part and faith on ours make us the redeemed of His blood.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." And John says (3, 36): "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." And again (John 1, 12): "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

When the Apostle Paul was asked, "What must I do to be saved?" the prompt reply was, "Believe on the Lord Jesus Christ, and thou shalt be saved." This is the plain doctrine of Scripture; and yet Rome imposes burdens which God never intended His children to bear. The following are but a few of her impositions: In the fourth century, prayers for the dead; in the seventh century, invocation of saints and worship of Mary; in the tenth century, christening of church bells and canonization of saints; in the eleventh century, adoration of the host, infallibility of the Church, obligatory celibacy of the clergy, and recitation of the beads; in the twelfth century the mass, seven sacraments and sale of indulgences. Transubstantiation and auricular confession were declared to be articles of faith in the thirteenth century; purgatory in the fifteenth century, and the immaculate conception of Mary and infallibility of the Pope in our own time.

It is difficult to prophesy what new dogmas the same Church may still introduce. Instead of making the path of salvation plain and clear, she has succeeded in making it extremely difficult and perplexing for human beings.

Does the Bible forbid bishops and priests to marry? In no wise, but rather commends marriage in these words: "And the Lord God said: It is

not good for man to be alone" (Gen. 2, 18).

"It behoveth, therefore, a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher. Not given to wine, no striker, but modest.... One that ruleth well his own house: having his children in subjection with all chastity." (1 Tim. 3, 2-4.)

"For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee. If any man be without crime, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be without crime, as the steward of God." (Titus 1, 5-7.)

"Marriage is honorable in all." (Heb. 13, 14.) That the apostles were married men is plain from the following: "And when Jesus was come into Peter's house, he saw his wife's mother lying, and sick of a fever" (Matt. 8, 14). "Have we not power to carry about a woman a sister, as well as the rest of the apostles and the brethren of the Lord, and Cephas? Or I only and Barnabas have not we the power to do this?" (1 Cor. 9, 5-6). History, moreover, shows that prior to the tenth century priests and bishops had wives and children. Origen, one of the ablest men of his period, was the son of a bishop. Space will not permit to enumerate other cases. How many scandals would have been avoided if ecclesiastics were permitted to marry!

The foregoing are but some of the reasons which led me from the darkness of Romanism into the glorious light of the Gospel of Jesus Christ. Leaving the friends and associates of the past entails not a few hardships; for it is no easy matter to leave loving friends and relatives for conscience sake. Yet in leaving all these I found a spiritual

father and brother in the Rev. James A. O'Connor of Christ's Mission. May God bless and prosper him and his noble and self sacrificing work in the salvation of souls, is the prayer of one whom under God's guidance he has delivered from the bondage of Romanism and the society of the Paulist Fathers.

The Work of Christ's Mission and The Converted Catholic.

From a prominent clergyman in Allentown, Pa., we received the following:

"Enclosed find check for one dollar for my subscription to THE CONVERTED CATHOLIC. I am still working for your magazine, and am interested in your noble work, and greatly rejoice in its wonderful success. I have often prayed and wished for a way opened to the poor Roman Catholics everywhere. I am confident there is no people on the face of the earth more ready and susceptible of the truth than the Roman Catholics. C. K. F."

The following kind words comes from a pastor in LeClaire, Iowa: "I enjoy the reading of THE CONVERTED CATHOLIC very much, and pray that your work may be blessed in the conversion of many who are now in the darkness of the Roman Catholic Church. C.E.H."

On renewing his subscription a pastor in St. Paul, Minn., says:

"Your magazine has been coming to me for a year or so. It is worth its price and more. I have read it with interest and admire its spirit, and sympathize with its aims. W. McK."

A member of the Society of Friends in North Dakota in renewing his subscription last month said: "It is a wonderful magazine, and a welcome visitor every month. May the beauty of God's loving words continue to shine in THE CONVERTED CATHOLIC and go forth to do good, is the wish of A. B. HOAG.

Literary Notice.

DEMON POSSESSION AND ALLIED THEMES.

A REMARKABLE book recently published entitled, "Demon Possession and Allied Themes," by Rev. John Nevins, for fifty years a missionary to the Chinese, with an introduction by Rev. F. F. Ellinwood, D. D., secretary of the Board of Foreign Missions of the Presbyterian Church, and an explanatory note, corrections and addenda by Henry W. Rankin, Esq., of East Northfield Mass., lies before us. We recommend its perusal to all thinking men, especially to such as are inclined to the strong delusion of spiritualism, or to those who, on the other hand, disbelieve in spirits altogether. The numerous and well authenticated instances adduced show that demonical possession exists to day as it did in the New Testament times. This book is beginning to arouse serious attention in very different quarters, as its bearings on science, theology and life are too obvious and important to be overlooked. It doubtless has a message from God. Shall it be heard and heeded? Paul forewarned the Church that "in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of demons" (Tim. 6, 1). 'This demonical possession will explain many of the visions and the reputed cures of the men-made saints of the Roman Church. Only last week, here in this city, a miracle of healing was reported to have been wrought by a portion of the wrist of "God's grandmother" worshipped in the French Catholic church of which Father Tetreau is pastor! In the volume under review are given many cases of cures effected by spirits. Christ and the New Testament writers in divers places teach us that the demons, spirits, can and do inflict diseases; there is no reason, therefore, to doubt that when it

will redound to their farther worship and honor they can and do sometimes cure diseases. Spiritism is at the back of all idolatry, saint, image and relic worship in the corrupt christian churches as well as in the pagan systems. It may be questioned whether idolatry, as properly understood, has ever prevailed except among the most debased and ignorant races. It is not the emblem alone that is worshipped, but a power or being which the emblem or relic represents or embodies. When the Apostle warned the Corinthian Church against participating in anything pertaining to an idol, he was careful to explain that the idol in itself was nothing. "But," he declared, "the things which the nations sacrifice, they sacrifice unto demons." So even if the "wrist bone" of St. Anne be declared by scientists to be a chicken bone, and the bones of St. Ursula and her eleven thousand virgins kept and worshipped in the Cathedral of Cologne, be pronounced not simply "human various," but fragments of other animal remains, it matters not; for whether true or false the spirits that have inspired their worship are able and, perhaps, do, from time to time, work cures by their means.

The present editor of the book, Henry W. Rankin, concludes the work with a definition of superstition which merits our attention. "What constitutes superstition is not the belief that the human race is surrounded and affected by an invisible race of spirits; a matter of evidence, but the putting of any finite being or *object* in the place of the Infinite. To invest anything, animate or inanimate, imaginary or real, with attributes, relations, prerogatives of worship, which belong of right to God alone, and to yield to such an object the fear, faith, interest or attention that are due to them is the essence of superstition." In so doing men "exchange the truth of God for a lie, and

worship and serve the creature rather than the Creator, who is God blessed for ever" (Rom. i, 25).

No man can take the Bible in its natural sense and disbelieve in demons and possession. In the Book of Leviticus mention is made of those who have familiar spirits, and commerce with them is forbidden under severest penalties. Later on the case of the witch of Endor will occur to every reader. Christ and the apostles drove out demons from those possessed, times without number. Our Lord even admits that demons may be exorcised by those who are not His disciples when He says, if I cast out demons by the prince of the demons, by whom do your children cast them out? Mr. Nevins gives many instances of casting out demons by heathen exorcists in China, and some inveterate cases that would yield to no other power were banished from their poor victims by the name of Jesus and prayer. This power of exorcism, though claimed by the Roman Church alone as a birthright, has been exercised by missionaries of the evangelical churches, to the confusion of the demons, the restoration to health of the possessed, and the salvation of their souls. Rome has from the beginning taught the power of the clergy to exorcise demons. Every priest has to be ordained exorcist. The bishop in ordaining him uses these words: Dearly beloved son, thou who art about to be ordained to the office of an exorcist, oughtest to know what power thou art about to receive. For an exorcist must cast out demons. Receive therefore power to lay thy hands on demoniacs, and by the imposition of thy hands, through the grace of the Holy Spirit and the words of exorcism, unclean spirits shall be driven out from the bodies of those possessed.

Mr. Henry W. Rankin, who has arranged the materials of this book, and

has added a valuable Supplement and Brographical, Biblical and General Index, has done his work well. It is the best work on Demonology that has been published.

Portrait of Mary in Heaven.

We continue to receive many orders for the tract, "The Portrait of Mary in Heaven." It is such an admirable tract that we hope it will be widely circulated. Protestant Christians as well as Roman Catholics are edified, instructed and spiritually helped by its perusal. Many of the latter have been converted by reading it.

Our friend and brother, J. E. Wood of Santa Fe, New Mexico, inquires whether the tract is published in Spanish? We answer, not to our knowledge. It is published in French and German, and we would like to see it translated into Spanish, Italian, Hungarian and other European languages. If the friends who are familiar with those languages will make good translations of it, we have no doubt the American Tract Society will publish them. The translation into German was made by our beloved brother, Rev. J. Geisinger, the agent of the American Bible Society in Warrenton, Missouri, and published by the Tract Society. The price of the tract in English is only a few cents. Fifty copies will be sent from this office for fifty cents.

Father Watry's Little Book.

We hope many of our readers have sent ten cents to the converted priest, and now Congregational minister, the Rev. Francis Watry, Clayton, California, for his admirable little book, "From the Roman Catholic Altar to the Protestant Pulpit." The extract from it that we published in the April magazine should whet the appetite of our readers for a perusal of the book itself. They will read every word of it and thank us for directing their attention to it.

FACTS AND FANCIES.

BY REV. FRANCIS WATRY, CLAYTON,
CALIFORNIA.

A PRESBYTERIAN minister of San Francisco recently returned from a trip to Europe. He was requested by his friends to give them an account of some of the celebrated churches he had visited. Among other things he said that he had found no spiritual food at the Madeleine in Paris, and that at the Victory Church the genuflexions of the clergyman and his assistants had pained and shocked him. Said he: "I could only think of a lot of trained dogs and monkeys. The clergyman at the Victory acted as if he had been brought up in a barrel and fed at the bunghole."

It is quite unnecessary to go to Paris or any other European city to see these things. But it is one thing to speak of these useless religious performances as a travesty of religion when witnessed at Paris, and quite another to speak of these same things when carried on at one's own door every day of the year. That same minister would not dare say the same things about the identical performances of the priests in his own city. It seems so much easier to speak the truth when there is no danger of getting hurt.

That famous Presbyterian divine, the irrepressible Dr. Briggs, said recently: "I think there are possibilities in the future of a reunion of the Roman Catholic and Protestant Churches." Such a reunion could mean only one thing—absolute surrender and unqualified submission of all Protestant churches to the Pope of Rome. There is no room for debate on this point. And is there any evidence of such a desire on the part of Protestants? Does it not rather become more evident that such a thing is impossible? Really it does seem as if any one who could seriously speak of such "pos-

sibilities" had himself "been brought up in a barrel." It would be interesting to know in what measure Dr. Briggs himself would be willing to submit to the arbitrary edicts of a misguided and conceited old gentleman who blasphemously assumes to be the sole representative of the Lord Jesus Christ on earth. Union between Dr. Briggs and the Pope would be very similar to that of Jonah and the big fish. There would be neither peace nor comfort for either until the great Roman fish had unburdened itself and permitted our modern Jonah to prophesy more wisely in the future.

The Roman Catholic Church has always hoped, and even now hopes, to gain the victory over Protestantism on account of the many divisions in the Protestant Church. That hope has not been realized, and never will be. The unity that the Roman Church boasts of is a dead uniformity. Such unity can be secured only by first depriving men of their spiritual freedom. Real unity must come from within. It cannot be forced upon the Church. An enforced uniformity, sometimes mistaken for unity, must inevitably lead to despotism, unrelenting, hopeless and corrupt. All the divisions in the Protestant Church, deplorable as they are in some respects, are to be preferred to Rome's dead uniformity.

No doubt unity among the followers of Christ is greatly to be desired, a thing to hope and to pray for. But so long as we cannot have unity together with freedom of thought and utterance, let us have freedom and wait for that better day when we can have both. There is certainly abundant evidence on all sides that the various Protestant churches are earnestly striving after "the unity of the Spirit in the bond of peace." Every day brings them closer together. They begin to realize more

than ever that "one is your Master, even Christ; and all ye are brethren." Much, indeed, remains to be accomplished. New difficulties arise with every new day. Nevertheless, we are evidently moving on toward that better condition of things.

* **

The Roman Church would fain make us believe that unity is to be found only in her bosom. If that were true we would freely and gladly abandon every hope of unity and every effort to secure it in order to escape from the atmosphere of that bosom. So far is it from being true that it is no exaggeration whatever to say that there is less real unity in the Roman Church than anywhere else. The unholy rivalries and strifes between some Protestant denominations are as nothing compared with these same things within the Roman fold. It is true, the outside world hears much less about them. It is their constant endeavor "not to wash their dirty linen in public." But the headaches and heartburnings within are many and great. Of course, these things do not justify a similar condition of affairs among Protestants. I only mention this to show what little reason or right Rome has to boast of unity where there is nothing but outward uniformity. Experience has taught me that there is far more real "unity of the Spirit in the bond of peace" among the various Protestant denominations than there is among the various classes, orders and nationalities in the Roman Church.

* **

Some people talk as if there had been a time somewhere in the dim and distant past when there was perfect union and harmony among all the followers of Christ. But that is a delusion. There never was such a time. The annals of church history abundantly prove that. Remember the first disciples of Christ. "And there was also a strife among

them which should be accounted the greatest." Notice that little word *strife*. Paul tells us: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." (By the way, what an incorrigible heretic that Paul was to fling defiance into the face of the Pope (?).) The same Paul writes to the Corinthians: "There is among you envying and strife and divisions." And again: "One saith, I am of Paul; and another, I am of Apollos." And thus every page of church history bears witness to this one fact above all others, that at no period of time, however brief, was there anything like perfect union and harmony in the Church. If unity means what Rome and a few others think it does, then the sublime prayer of our Saviour for unity has remained unanswered to this day.

* **

When we remember that the Creator did not make two faces exactly alike, that no two minds are cast in the same mould, and that not even two leaves in a forest are perfectly alike, it ought not to be difficult for us to see how absurd it is to attempt to establish an iron-clad uniformity among the believers of Christ. Rome has tried that for centuries and failed, and we thank God for the failure. A better way must be found for bringing into the Church that unity for which our dear Lord prayed. And who will say that that better way shall not be found, or that the signs of its coming are not even now apparent?

Above all things, let no man talk of reunion. That would mean, if anything, union with Rome. Surely heaven has better things in store for future generations.

BOUND VOLUME FOR 1896

The Bound Volume of THE CONVERTED CATHOLIC for last year (1896) is now ready. Price \$1.50 in cloth cover; \$1.25 in paper covers.

MISSIONARY WORK FOR SOUTH AMERICA.

BY SAMUEL CULPEPPER.

[The following address by a young colored man, a native of Caracas, Venezuela, who was brought up a Roman Catholic, was delivered at the Student's Conference in Northfield, Mass., last month. Mr. Culpepper is a very intelligent young man who is preparing for the Gospel ministry at Upland College, Indiana.]

I WISH to say a few words about the needs of the great continent of South America. Very little is known here of this continent, so my object in writing these words is to arouse an interest in the American people for this neglected country. I am a native of Venezuela, and was born in the year 1879. Although of Protestant parents, I was baptized a Roman Catholic, through the influence of my god-parents, and I attended their Church, and went to confession and communion. But about three years ago the light of the Gospel dawned upon me and I found Jesus. Through peculiar circumstances the Lord opened the way for me to come to this country to receive an education, and to fit and prepare myself for His work. My work in this country at present is to arouse a missionary interest for South America, but especially for the republics which have been utterly neglected, of which Venezuela is the chief. Venezuela has been the foremost in liberty in the northern part of the South American continent, and one of the first to open its doors to the Gospel, yet it has been utterly neglected by Protestants. But through the late boundary dispute, Venezuela has been brought very prominently before the world and, we trust, before the Christian people of the world, so that missionaries may soon be sent there to preach the Gospel and tell the Spanish Americans of a living, risen Saviour, who is now at

the right hand of the Father, pleading and making intercession for all men.

Venezuela has nearly three millions of people, and there are only twelve Protestant workers among them. A majority of the people are Roman Catholics, and the rest are infidels who are indifferent to the cause of Christ. It is sad to think that within six days journey of New York City there are scores of people passing away daily without a true knowledge of the Gospel and the only begotten Son of God who died on Calvary for their redemption. In one town a traveller was urged to stay two or three days to tell them the story of the Cross. At another place a man after seeing the Word of God for the first time, said: "Is that a Bible? Why, I have been looking for it all these years." Friend, do you hear the cry of these people for the Bread of Life to feed their hungry souls? Won't you go take it to them, or help to send some one? South America has a special claim on this country on account of its nearness and political relationship. The countries are all republics, and the people admire the citizens of the United States. Why should we not enter the open door that is now before us and take to them this Gospel of peace. From my personal experience, and from the experiences of others, we know that the Roman Catholic Church has done nothing in that country to elevate the people and make them better. Some one may ask, "Isn't the Gospel of peace preached there by the Church?" No, it is penance during life, and purgatory after death. A Catholic lady said to a missionary not long ago: "The idea of death is horrible to us, because we have to go to purgatory when we die." But thanks be to God that we who are called out of Babylon are

enjoying a salvation which is full of happiness and peace, both in this life and in the next. The twelve missionaries in Venezuela are divided among three cities, while the other cities and towns are left without a worker to tell them of Jesus. Why is it that the other hundreds of cities and towns are left without a missionary to publish the glad tidings of good things? Is it because the missionary would not be permitted within their walls or limits? No indeed, for religious liberty is guaranteed by the Constitution of Venezuela. The people are not permitted to read the Bible by their priests, for they do not wish them to have the true light. Let us contrast South America and the English speaking nations. The latter have the Bible for their guide, and the Governments grant equal liberty to all. What are the results? They are prosperous, progressive, and have a high grade of civilization. On the other hand the republics of the South have not been based on the liberty of Christ, and the Word of God has been hidden from the people. No wonder that these nations are degraded ignorant, superstitious, full of revolutions and bloodshed. All these things prove that no nation can prosper and progress in civilization apart from the Word of God. I have been presenting a very dark picture to you, but there is a bright side to it. The American Bible Society has done a great work in the distribution of Bibles, and God has blessed the labors of the missionaries so that we have reason to be thankful. Won't you pray that God may bless South America, that soon the entire continent may receive the Word of Life and hear the old, old story of the Cross. God hasten the day when from Alaska to Tierra del Fuego the pure evangelical truth may be preached and believed, and this whole American Continent shall know the Lord Jesus Christ as the Saviour.

Father Ferrando in Venezuela.

The Spanish priest, Don Manuel Ferrando, who came to Christ's Mission two years ago last May and who was received into Princeton Seminary from the Mission the following September, is at work in Caracas, Venezuela, where there is a large and promising field for the exercise of the missionary zeal of many consecrated Christian workers. The mean and vicious attack of the New York *Catholic News*, of which the would-be politician Herman Ridder is proprietor, has only made him better known and loved. He is living in his own hired house in Caracas, where religious meetings are held regularly, and though the agents of Rome are doing all they can to injure the work in Venezuela and obstruct its progress, they shall be defeated, and with the divine blessing the work will go on.

WHAT DR. POND SAYS.

The New York *Independent*, June 24, 1897, among its missionary communications, which are always reliable and interesting, published the following article written by Rev. Theo. S. Pond, missionary of the Presbyterian Board in Caracas, Venezuela:

"We are in the thick of a presidential conflict; some think they feel revolution in the air. If the constitution is trampled underfoot it will not be so for the first time in this and in every other country of Spanish-America. 'The way of peace have they not known.' They have no proper respect for law; as individuals they are not self governing, hence they lack the very taproot of liberty and progressive development as nations.

"And the root of this discord is the easy-going moral theory and practice of the Roman Catholic Church, which is in harmony with the 'Moral Theology' of Liguory, whereby men are taught how every command of the Decalog can be

evaded or reversed with impunity, at least with 'absolution.' Hence public and private 'faith' among men is a thing too frequently violated. And in this faith violated are homes violated, desolated. Public faith is a bubble, or a spider's web. And the end?

"Sr. Ferrando is still with us. He was much amused at the ostentatious denial of his identity by some obscure individual in the inaccessible *selvas* (swamps) of Honduras. A hundred and one undesigned coincidences of familiar conversation, and references to places, persons, offices, acts, incidents, complications of circumstances, and the jealous, timid conduct of the clergy here, where he made his first confession in the most public manner; all these go to prove that apart from the documents which he retains in safe keeping, Sr. Ferrando was high in Rome's favor, and was to the manner born, coming from a family of high nobility in Spain, of which family he was the eldest son, and political and social representative. More can be said, if the 'needs-be' come in regard to this serpentine attack from the region of the 'Gulf.' His fellow monks are here in the Capuchin convents. With these monks he spent months. They know him too well. The bishop is here with whom he had a friendly interview after his public profession, who wrote a commendatory paragraph for a paper as to Sr. Ferrando's former career."

The cowardly attacks of the papal agents on priests who leave the Roman Church and enter upon the work of evangelizing the Roman Catholics shows the weakness of the Roman system. As long as those priests continue in line with papal forms and ceremonies, whether they have faith in them or not, they are "angels of light;" but when they declare those sacraments and rites to be worse than useless in the salvation of souls, they are "fallen angels" whom it is meritorious to vilify and calumniate.

Lost to Rome.

A CATHOLIC MARRIES A JEW.

The rejection of the Roman Catholic faith and the renunciation of Romanism with its unwise restrictions and deprivations of personal liberty can be witnessed on every side in our day by all who are interested in the subject.

How some Romans are "lost" to the Church can be seen by the following incident related in the New York *Sun* of June 21, 1897:

Race prejudice was the origin of two of the cases which City Magistrate Meade was obliged to settle in the Centre Street Police Court yesterday morning. The first was that of a pretty, dark-haired Irish-American girl, who had her mother summoned to court on a charge of annoying her. The girl married a young Hebrew, contrary to her mother's wishes, and the latter had tried in various ways to get her to leave her husband.

"We are lawfully married, Judge, but my mother won't let us live in peace," said the young woman. "She follows me about from place to place, and pulls and hauls me, trying to get me away from my husband."

"Have you a marriage certificate?" asked the Magistrate.

"Yes, Judge, here it is," said the young woman, producing the certificate.

"Now this young woman seems to be lawfully married," said Magistrate Meade to the mother, "and so long as she is satisfied with her husband you have no cause for complaint."

"But she married a Jew!" exclaimed the mother.

"That is no crime, and you must promise not to annoy her in the future, or I shall be required to punish you. I will let you go only on those conditions.

"It may not be a crime to you, but it is to me," said the woman as she followed the couple out of court.

SACERDOS VAGABUNDUS; OR, THE TRAMP PRIEST.

BY REV. J. H. O'BRIEN, FORMERLY VICAR-GENERAL OF THE ROMAN CATHOLIC
DIOCESE OF FORT WAYNE, INDIANA.

XIX.

SUSPENSION AND EXCOMMUNICATION
BY TELEGRAPH.

To elucidate our story and to prove that it is not without cause we cry out against the high-handed, cruel and unjust exercise of episcopal authority, we will give a few examples of the arbitrary manner in which the bishops deal with the clergy.

Excommunication is the severest censure that the Church can impose. All theologians agree that it can be licitly inflicted only for the most grave reasons, and bishops are bound to try every other means to recall the erring before having recourse to this extreme penalty. They also hold that it is strictly incumbent on the bishops to weigh well and thoroughly investigate the evidences of guilt before publishing the sentence of excommunication. This sentence is the last and almost hopeless resort of the Church to awaken in the evil doer a sense of the state of his soul. All censures are medicinal, but this is chiefly used as the final and severest punishment. Now for an example of the abuse of the power of excommunication in the hands of proud and ignorant bishops, who regard more the satisfying of their revenge than the salvation of a soul, and who, having no control over their wicked tempers, impose the severest penalties of the Church for the most trivial offences. To gratify their passion, in contempt of all theology and law of Christ, they hurl the thunderbolt of excommunication along the electric wires to crush a recalcitrant priest.

A parish priest, for some cause, incurred the displeasure of his bishop. With great regret, as the bishop expressed it in his letter, he withdrew the pas-

tor's faculties. But when the priest went to see him, after some mutual explanations, the bishop withdrew the censure and in place gave him an exeat, in which it was stated that the priest was an exemplary man and under no censure whatever. With this the priest returned to his former place, wishing to pack up his effects preparatory to seeking employment in some other diocese. What was his surprise to find on his return that while he was absent on this business the bishop had sent a dispatch to three of the most prominent men of the congregation commanding them to lock up the church and priest's house, and not to permit their former pastor to enter there. On reading this dispatch as he came off the cars at the depot the priest was naturally indignant and angry with the bishop for such low trickery, especially as he was under the impression that the affair had been settled in a friendly way. In reply the priest sent the following dispatch: "You ordered the church and house closed against me; you said nothing of the kind yesterday when I spoke with you. Now I will stay in the house as long as I please." Immediately the following answer came bounding back over the wires: "I hereby declare you excommunicated." Now that priest should have kept his word and remained in the house and officiated at the church, paying no attention at all to the bellicose bishop or his telegrams; or he should have sued the bungling bishop for defamation of character. But he did nothing of the sort. In a fright he packed up and went immediately to Rome. He could speak Italian like a native, and to the then Prefect of the Propaganda he showed his exeat and telegraphic excommunication and told the whole cir-

cumstances, concealing nothing. The cardinal displayed evident signs of being provoked. He opened his eyes, shrugged his shoulders and appeared to doubt the possibility of the whole affair. Two or three times he took the dispatch in his hands, and finally said angrily : " That is no excommunication at all ; you may say mass here in Rome in any of the churches, and if you wish to return to your diocese I will send you back." The cardinal's secretaries and other Italian doctors were not so lenient however, but applied without stint the many beautiful and expressive adjectives with which their language abounds to the most learned bishop. The bishop has threatened no one with excommunication since the miscarriage of his first effort in that line. The priest who related the above is a member of a religious community, and we are ready to give his name to interested parties. We do not mean to say anything for which we cannot present the best testimony.

The following is another case in point. A priest undertook to build a church that would cost three times as much as the congregation could pay for. A respectable member of the congregation having some property, and relying on the faith and honesty of bishops and priests, became responsible for the church's debts, backing the pastor's notes, and even mortgaging his farm and giving the money thus raised to the priest to pay the builder, never taking any security for his money but the word of the priest. One night the priest was found dead. A successor was appointed, and he declared that the dead priest left no accounts, nothing but debts. He denied that the layman had furnished the money, as claimed, for the church. Although the fact was known to every one, even to Protestants, this new priest said he could not find any bonds to that effect, and therefore he repudiated the debt, and in this he was sus-

tained by the bishop. The mortgage and notes falling due the poor man importuned the priest and bishop to restore to him his money, or so much of it as would save his home from the sheriff. All to no purpose. As a last resort he sued the bishop, as he had a perfect and just right to do, since the property was in the name of the bishop (another piece of our unwise system of discipline). And because he sued the bishop that dignitary publicly declared him excommunicated in the very church which his money had built, and for the debts of which his house and farm were sold, and he and his wife and little children cast out on the highway. This unfortunate man was a devout Catholic. On account of that excommunication he shortly afterwards died of a broken heart.

As for telegraphic suspension we may safely aver without fear of contradiction that many bishops have at one time or another in the heat of their passion called in the aid of the electric wire to secure them in a speedy delivery of the death stroke of vengeance. A priest writes a manly letter to his bishop or quotes the opinion of the best theologians to sustain him in his views on certain controversial points. This the bishop construes into rash boldness or gratuitous insult, and remarks to his favorites, that though Father B— may think himself a better theologian, he will show him who has the authority, and off goes a telegraphic suspension for that man.

Most of the bishops are so touchy on the subject of their authority and dignity that one is naturally led to suppose the chief object of their lives is in maintaining their state. Their pride is unbounded, unrestrained, bloated ; we know not an adjective strong enough to qualify this pride which is their chief characteristic. They are utterly ruined by their opinion of their own import-

ance. They are partly betrayed into this by the false and foolish flattery of weak minded and sycophant clergymen. The neglect of the duties of the sacred office which should make them the most humble of men, and their employment in secular pursuits, which absorb their time, naturally leads to worldliness, and when reminded of their duties as bishops they have nothing to fall back upon but their authority and so-called dignity, which is nothing but another name for pompous pride.

Is he a capable business man? does he know how to gather and keep money? are the requirements chiefly regarded in the appointees to the episcopal office. How sadly they have erred in preferring business to sanctity of life is now evident in the bankruptcy of nearly every diocese in the United States.

The poet Young well says :

If wrong our hearts, our heads are right in vain;
Hearts are proprietors of all applause.
Right ends, and means, make wisdom: Worldly-
wise

Is but half-witted, at its highest praise.
Let genius then despair to make thee great;
Nor flatter station: What is station high?
Tis a proud mendicant; it boasts, and begs;
It begs an alms of homage from the throng,
And oft the throng denies its charity.
Monarchs and ministers are awful names;
Whoever wear them, challenge our devoir.
Religion, public order, both exact
External homage and a supple knee,
Tings pompously set up, to serve
The meanest slave; all more is merit due,
Her sacred and inviolable right
Nor ever paid the monarch, but the man.
Our hearts ne'er bow but to superior worth;
Nor ever fail of their allegiance there.
Fools, indeed, drop the man in their account,
And vote the mantle into majesty.
Let the small savage boast his silver fur;
His royal robe unborrowed, and unbought,
His own, descending fairly from his sires.
Shall man be proud to wear his livery,
And souls in ermine scorn a soul without?
Can place or lessen us, or aggrandize?
Pygmies are pygmies still, though perched on Alps;
And pyramids are pyramids in vales.
Each man makes his own stature, builds himself:
Virtue alone outbuilds the pyramids:
Her monuments shall last, when Egypt's fall.

Of these sure truths dost thou demand the cause?
The cause is lodged in immortality.
Hear and assent. Thy bosom burns for power;
What station charms thee? I'll install thee there;
Tis thine. And art thou greater than be-fo?
Then thou before wast something less than man.
Has thy new post betrayed thee into pride?
That treacherous pride be rays the dignity;
That pride defames humanity, and calls
The being mean, which staffs or strings can raise.
High worth is elevated place: 'Tis more;
It makes the post stand candidate for thee;
Makes more than monarchs—makes an honest
man;
Though no exchequer it commands, 'tis wealth;
And though it wears no ribbon, 'tis renown;
Renown, that would not quit thee, though disgraced,
Nor leave thee pendant on a master's smile.
Other ambition nature interdicts;
Nature proclaims it most absurd in man,
By pointing at his origin, and end;
Milk, and a swathe, at first, his whole demand;
His whole domain, at last, a turf, or stone;
To whom, between, a world may seem too small.

XX.

HISTORICAL AND THEOLOGICAL FACTS.

The Roman Catholic religion is essentially the religion of the poor. The priesthood must not be wealthy, if they intend to be successful in their work, and wish to remain members of the Catholic household of faith. Rich bishops and priests are not true Catholics, even though they continue to exercise the duties of their offices and externally practice the Catholic religion; they can claim no real connection with the Church, they simply are heretics or infidels. They are not so good as genuine religious Protestants. Catholic theology teaches that all who are baptized are Christians, who are sincere and live according to the dictates of their consciences and the laws of their Church, according to their firm belief in them as the interpretations of Christ's words as found in the Holy Bible—all such are in the way of salvation and may hope for the blessed promise.

This doctrine of the Catholic Church is scarcely ever preached to the people.

They are left under the impression that every person not actually in external connection with the Church is sure to go to hell. It is true that we sometimes hear the following proposition announced : One may be saved through invincible ignorance of the true religion; but the preacher never explains what this invincible ignorance means. The Catholic theological explanation is : Invincible ignorance as used here does not mean that one must be totally ignorant of all religious instruction. On the contrary, it supposes one well read and learned in the science of the different forms of religious belief, and that having chosen one as the most secure way of his soul's welfare, he is so firmly convinced of its truth that he is unwaveringly steadfast in his adherence to it, and is invincibly ignorant of any religious creed which may be more true—if we may be permitted to use the adjective more to qualify true, for indeed anything being true cannot be more true; but what we wish to say is that the person must have no doubt of the truth of his faith. Now all devout, sincere Protestants are in this state, and are, therefore, as defined by the Catholic Church, members of the soul of the Christian body called the Catholic faith, and are in the right way of salvation. But hypocrites, like bishops and priests, who have the law plainly before them, teach their own false interpretation of it, or will not explain it properly, leaving the people under the impression that no matter how honest their good Protestant neighbor may be, no matter how pious and sincere he is in his convictions, there can be no hope of his salvation so long as he comes not to the Catholic form of worship. Even Catholic children are taught to look upon their Protestant schoolmates as so many brands prepared for the fire; and thus the seeds of mutual distrust, fear and hatred are sown; for some Protestant ministers follow the

example set them by the ministers of the Roman Church, and teach their people that all Catholic Christians are no better than children of perdition for whom hell's torments are specially prepared. And this is called religious instruction, following the precepts of the meek and humble Jesus, who would have all men to be saved, and none to perish! These be the laborers in Christ's vineyard, who work not for the Master's benefit, but to aggrandize and enrich themselves. Infidels and idolators may well exclaim: O Christians, agree among yourselves before attempting our conversion. You are but as a drop in the ocean to our vast army, and yet you cannot unite, nor show that charity for each other that you so loudly preach.

“ Woe to you Scribes and Pharisees, hypocrites: because you shut the kingdom of heaven against men; for yourselves do not enter in, and those that are going in, you suffer not to enter. Woe to you Scribes and Pharisees, hypocrites, because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment. Woe to you Scribes and Pharisees, hypocrites: because you go round about the sea and the land to make one proselyte, and when he is made, you make him the child of hell, twofold more than yourselves. Woe to you Scribes and Pharisees, hypocrites: because you tithe mint, and anise and cummin, and have left the weightier things of the law, judgment and mercy and faith. These things you ought to have done, and not to leave those undone. Blind guides who strain at a gnat, and swallow a camel. Woe to you Scribes and Pharisees, hypocrites: because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness. Thou blind Pharisee first make clean the inside of cup and of the dish, that the outside may become clean. Woe to you Scribes

and Pharisees, hypocrites : because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of filthiness. So you also outwardly indeed appear to men just ; but inwardly you are full of hypocrisy and iniquity." (Matt. xxiii, 13, 28.)

Taking up the history of England, and going back three or four hundred years, we find the Catholic Church in that country in a state which Bishop McQuade would call flourishing. Let the impartial reader give us what in his opinion was the real cause of the change from Catholicity to Protestantism under Henry VIII. In the space of a very short time the whole nation became radically Protestant. Will he tell us that it was because Henry wished to put away his wife, and to take unto himself a younger and better looking girl ? or that the King had a personal quarrel with the Pope, and wished to be revenged ? And that the whole nation sided with their Prince, and were ready to damn their own souls to gratify him ? Nonsense. These reasons, though presented time and again by Roman Catholics, are so transparent that any ordinary schoolboy can see through them. In so grave a matter as a change of faith of the whole people of a country there must be some more serious cause than the mere desire of gratifying their ruler, or even than the fear of death. To die for their faith would have simply been their duty, and yet they need not have suffered that, for they were more powerful than the Prince or his followers, and could have deposed him, as they have done since, and before his time, and elected a good Roman Catholic in his stead. The truth is the whole or nearly the whole nation was corrupted through the depravity of its clergy. Nearly one-third of the kingdom belonged to the bishops and monks, whose immense revenues equalled with those

of the wealthier nobles, and came not far short of those of the crown itself. Prelates rolling in riches, haughty and overbearing, though of low birth, claimed precedence of the nobles and lords of the land, while bitter wrangling and contention for the first places prevailed. Bishops and priests paid more attention to the increase and protection of what they called the patrimony of the Church, and neglected the instruction of their people. The monks' time was totally devoted to the superintending of the vast domains attached to their monasteries, and to the collection of their rents. The lower classes were impoverished by the greed of the clergy, by whom they were no better treated than serfs. Prelates gave the example which the inferior clergy were not slow in following ; riotous luxuriance prevailed, and the nation was scandalized by them. People said : these clergymen pretend to hold a divine commission to show us the way to heaven, while in open daylight they are themselves galloping on the broad road of perdition. Utterly disgusted with the scandalous lives of these men, the people awaited with anxiety the opportunity to deliver themselves from the control of these wicked priests, and hoped by ridding the country of them to restore the Church to its primitive purity. But Henry all along protected them, and thereby merited the title of defender of the faith. Their lives and his were similar, viz., all for pleasure and gratification of their beastly passions. When thieves fall out, says the proverb, honest people come by their own. Henry quarreled with them, and the law which had so long been restrained by his powerful hand was permitted at last to take its course. They had no friends among the nobles nor commons, for they had never made themselves aught but enemies, and God was not their friend, for they never knew Him nor strived to serve Him.

The Crown seized the lands and estates, which they had unjustly acquired, and the law justly hanged many a guilty prelate. The very name of priest or monk or bishop was odious and insupportable to the people, who so well remembered the blasphemies of those wretches who, under the cloak of these names, robbed and defrauded the nation and tyrannized over the people. These are the true causes of the change in England's faith. The very foundation of all the trouble was greed and love of money by the clergy; their avarice was Henry's opportunity. Here in the United States our clergy are not so far advanced in the worship of mammon, but rich bishops and bankrupt dioceses will, in course of time, require a Henry VIII. for us. The Catholic Church cannot exist where its clergy have acquired worldly wealth, and where the chief concern of bishops and priests is to enrich themselves. The foregoing history of the Church's downfall in England proves it. If further proof is needed, behold the Catholic countries of France and Italy and Spain, where the same misfortune was threatened, until the governments of these countries seized upon the Church property and assumed the responsibility of paying a stated salary to the clergy. It requires no prophet to predict that our experience in this country will be the same, if we cease not to heap up riches. The English prelates were, prior to the Reformation, superior to ours, in as much as they enriched the Church as well as themselves; while ours keep all themselves and swamp the Church in debts.

What have priests or prelates to do with the acquiring of worldly wealth? They should be followers of Him who said to His disciples: I say unto you, "Be not solicitous for you life, what you shall eat; nor for you body, what you shall put on." (Luke xii, 22.)

[TO BE CONTINUED.]

Sustain The Converted Catholic.

Last month we enclosed in the magazine a reminder of the subscriptions that ought to have been paid at the beginning of this year. Many of our subscribers took the hint and most kindly forwarded their subscriptions. Will those who have failed to see the "reminder" and consequently did not send the subscription please remember the needs of the work the magazine is doing and the obligation imposed on us to pay all expenses as we go on from month to month? It is only by the hardest labor and the closest economy that the bills for the expenses of this magazine can be paid. It has often been said that no newspaper or periodical can exist without advertisements. For fourteen years this magazine has been published without any advertisements worth speaking of, though we believe it would be an excellent medium for advertisers to get customers for their goods. But we have been so engrossed by the religious and literary work of THE CONVERTED CATHOLIC that we never had the time to look for advertisements or make money out of it. If it pays the expenses of production we shall be satisfied in that respect. This can be done if the friends who wish the magazine and the work it is doing Godspeed will renew their subscriptions promptly.

KIND WORDS.

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